THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"But let those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield" (Ps. 5: 11, 12).

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DEDICATION OF THE MAORI AGRICULTURAL COLLEGE.

THE elders and Saints of the New Zealand mission always look forward with the most pleasurable anticipations to their annual conference, when they can meet and greet their brethren and sisters and friends, and participate in the festivities of their great "Hui Tau."

For many months the principal topic of conversation among saints and outsiders has been the April conference and the dedication of the college. This intense interest has not been limited to members of the Church, but strangers in all parts of the islands have kept a steady eye upon the extensive preparations being made for the opening of the "Mormon" school.

Since the completion of the college buildings, thousands of visitors, both native and European, have come to the farm and have gone through the entire school, and numerous have been the commendatory remarks, relative to the architectural beauty and modern conveniences of the buildings, and the underlying spirit of the general policy of the institution. They look upon the labors of the saints as the greatest educational movement that has ever been launched in the colony. Many seem to regret that the college is not open to the young men of the white race.

None except those who have been directly concerned can quite realize the magnitude of the labor and the responsibility of supervising the erection and the equipment of the school buildings. The presiding officers seem to have known just what they were doing when they called such a man as President Orson D. Romney to preside over the New Zealand mission, when the services of a thorough business man were so necessary to the

successful outcome of the important problems to be solved during his administration. It is safe to say that no other man could have exercised better business judgment in the letting of contracts, more skill in passing upon suggestive changes in the plans, nor more tact in dealing with the many emergencies that presented themselves from time to time. He has engendered in the hearts of colonial contractors a high regard, and a profound respect for American methods of transacting business. His name is a synonym for everything that stands for honor and business integrity. While the burden of the responsibility of looking after the spiritual interest of the mission has weighed heavily upon him, and he has so economized his time that he has given the closest attention to the financial phases of his work and has expended every dollar entrusted to his care with the most scrupulous interest and rigid economy, and though very liberal in the expenditure of his own money for the general advancement of the work given into his charge, he hangs like grim death to every cent of public means put into his hands, to be expended for the good of the Church. He has a keen and intelligent conception of the requirements of a modern school, and believes in the purchase of substantial furnishings and equipments. His motto is: "quality rather than quantity." It has been the privilege of the writer to have traveled during the past five months through the entire New Zealand mission with President Romney, and he embraces this opportunity of expressing publicly his sincere appreciation of this confidence and co-operation in all matters pertaining to his labors as president of the College.

About a month ago the general conference committee sent a neatly printed invitation to all the Maoris of New Zealand to be present at the "Hui Tau" on Friday, Saturday and Sunday, April 4th, 5th and 6th. The cheerful response to this call is evinced by the fact that two thousand natives were present for the opening of the conference, of which number one-third were non-members of the Church. Our friends had responded not only by their presence but had brought with them large quantities of food stuffs for the "Hui Tau." Neither had they come for the sole purpose of being entertained, for many of them assisted with the cooking, and waiting on tables.

The wonderful organization of the working forces was the admiration of the conference. One can scarcely conceive the amount of labor required to cook for and feed two thousand people three times a day. All the cooking was done by means of a large steam engine, and the preparation of the meats, vegetables, etc., was done by organized committees of potato peelers, butchers, dishwashers, waiters and carvers. There was seating capacity in the dining tent for nearly one thousand people, and first and second tables were set for each meal, after which the workers were waited upon.

The people attending the conference lived in tents, where a

majority of them had their bedrooms, though one large building for distinguished visitors, had been erected at a cost of $2,500, which was the gift of one man and his "rangatira" wife. The village was lighted by electricity and a stream of pure spring water was piped into the cooking quarters. The village of the new Korongata had sprnng np as if by magic. The saints purchased a large tent, fifty feet by one hundred feet, at a cost of $700, in which all the meetings of the conference were held, and which will be used at all future annual conferences.

Though many Maoris had come to Korongata a week before the day set apart for the great gathering, the conference proper did not commence until Friday morning, April 4th. There were present thirty-seven elders from Zion, the first time in the history of the mission when not one of the missionary force was absent. President and Mrs. Romney, Professor and Mrs. Johnson, and Professor and Mrs. Allred, were there, President Romney presiding at all the meetings, and the attendance of native saints was the largest that has ever been present at any conference since the introduction of the gospel to the Maoris. The Spirit of the Lord was upon the saints from the beginning. The singing by the various choirs of the mission was most excellent, and in many instances was a pattern that might well be followed by our singing at home. Almost every conference has its representative choir, which vied with the others in furnishing the best, and most inspirational singing. A prize was offered for the best service. The speakers enjoyed the characteristic spirit of humility, and all present were built up in the faith, and strengthened in their testimony by all that was said. We regret that for want of time many of the Maori elders who speak so well did not have the opportunity of instructing the saints. From three to five meetings were held each day, sometimes commencing at five in the morning and closing at midnight. Dignity was added by the presence of several of the leading chiefs of the North Island.

Lady Carroll, the most prominent woman in Maoridom, was a visitor at the college, and the writer had the honor to conduct her throngh the varions buildings, and explain to her the educational system of the Latter-day Saints. She was delighted by what she saw and heard, and was full of praise for onr people and what they are doing for her native race. She made a liberal contribution to the school before she left the conference.

Two European meetings were held in the college chapel, both of which were well attended. Courteons attention was paid to all that was said, and many inquiries were made after the services. The singing by the elders elicited special and favorable comment. A number of tracts were distributed, and a general good feeling prevailed.

The time for the dedication of the college had now come. It is estimated that there were about three thousand people on the

grounds. A thousand Europeans from Hastings and surrounding settlements, were in attendance. One could feel the spirit of interested curiosity that actuated the concourse of visitors. They were bent on seeing what there was to see, and hearing what there was to hear. Before the commencement of the services there could be seen groups of strangers who could be overheard as they discussed the merits of the college, and the operations of what they conceived to be a strange people. No word of adverse criticism was heard. All could see that "Mormonism" in New Zealand is a reality, as revealed through the magnificent group of stately college buildings. They had to acknowledge that there was more tangible evidence of the earnestness of the Latter-day Saints, than had been exhibited by any other religious denomination. They were compelled to let the work of the Church praise her.

An American wagon, which in itself is a curiosity to the colonials, served as a speaker's stand. In the vehicle was a quartet of elders, who did excellent singing for the occasion. Beneath the stand sat three newspaper reporters, bent on catching every word. After the regular opening exercises, consisting of singing and prayer, the president of the college addressed the multitude on "The Educational Spirit of the Latter-day Saints." Though the speaker's voice could scarcely reach the outside limits of the vast crowd, marked attention was paid to all that was said. There seemed to be no opposing sentiment—all was peace and harmony. After the address, President Romney offered the dedicatory prayer, amid the respectful silence of the curious throng. While hundreds of people had passed through the college buildings during the day, the people who attended the dedication services now crowded in and it was with difficulty that all could gain admittance. As the people passed through the long halls from room to room, expressions of satisfaction and admiration could be heard on every hand. Thus ended a day whose happenings will long linger in the memory of all who were present at the dedication services of the Latter-day Saints' Agricultural College.

Monday following the close of the conference was an eventful day in the history of the mission and the college. The non-members of the Church, headed by their most influential chiefs, amongst whom were Wi Pere, Mahi and others called a great meeting for the purpose of making a collection for the college. A spirit of unbounded liberality and of the most friendly feeling was manifested. The proud chiefs delivered ringing speeches in favor of the saints, and the educational work they are doing. They pleaded with their peoples to be loyal in their support of the institution which has been established for the education of the young Maori men, irrespective of creed. They designated the college as their school—the school for the Maoris. When all the "Rangatiras" (chiefs) had spoken, the contributions began. The representative of one tribe after another came to the front and placed the gift of the people

on the plate, while the followers chanted their love greeting and danced their "Haka." When the meeting closed $2,500 had been contributed. As I write another meeting is in progress for the purpose of raising the donation to $3,000. Wipera, the noted chief of Turnaga, expressed the hope that sometime in the not distant future the college might possess six hundred acres of land, and thus be able to make a free school for the Maori boys. He assured all present that this would not be the end of the support given to the college, but that future contributions were in contemplation. Other chiefs of some prominence followed in the same strain of thought, and all in all the financial outlook of the school is very encouraging. Of course it will be some time before the institution can hope to become self-supporting.

The attitude of the Maori non-members of the Church is both interesting and gratifying. A number of their young men have already registered as students, and more intend coming. The prospects for attendance are encouraging, and there is no doubt that all who can be accommodated the first year will apply for registration.

An account of this interesting conference would be incomplete without reference to the excellent work of the Relief Society of the mission under the direction of Mrs. Romney. The women have purchased and donated all the bedding for the college beds, and have made handsome contributions of money for other school purposes. They expect to continue in the future as they have done in the past to aid the school. The Lord will surely bless the good sisters for the untiring part they have taken.

The Maori college opens with bright prospects before her, and all concerned sincerely hope that she may perform the excellent mission for which she been been established.

The Maoris manifested much interest in, and expressed sincere gratitude for the letter of greeting sent from the First Presidency to the natives in conference assembled. There was a degree of disappointment when they learned that it would be impossible for one of the leading officers to be in attendance at the "Hui." They had anxiously awaited his coming, and it had been the talk amongst them for a whole year. The good natured Maoris, however, were thoroughly satisfied when they heard the message of love from the prophets of God.

Special credit is due to Elder Geddes for his painstaking labors in making preparations for the conference which was held in the district over which he presides.

In the years to come, when the elders and Saints of the New Zealand mission relate the experiences of their lives, they will linger for the expression of pleasant thoughts and memories of their association together at the "Hui Tau" in 1913, when the Maori Agricultural College of the Latter-day Saints was dedicated, and began its labor of good.

Maori College, Hastings, N. Z. JOHN JOHNSON.

PRUNING AND GRAFTING.

"SHE is the easiest child in the world to manage," said the mother contentedly. "She never makes any trouble, and never seems to want to do anything contrary to my wishes."

The other mother sighed a little enviously. She kept silence, because her little girl was the Bad Little Girl, and everybody knew it, just as everybody knew that the little girl who never made any trouble was the Good Little Girl. The mothers of Bad Little Girls are much given to silence and deep thinking.

The morning's occurrence was nothing unusual, and its ending was quite commonplace. One little girl, all fresh and tidy, sat eating an apple; the other little girl, all tattered and torn, was sitting alone in her room. That was the ending. The occurrence itself was an outburst of anger from one child, and tears from the other.

As the two mothers sat sewing in silence, the little old lady in the corner drew up her chair, and putting out her gentle, withered hands compelled the work to cease. "May I talk to you?" she began. "I am a maiden grandmother. You have heard of maiden aunts and their wonderful theories about children? Well, I am older than that, and I've watched so much that I feel like the mother of the mothers. My theories are for them—not for the children. I'm ever so much sorrier for you than for these two little girls."

A sympathetic squeeze of the hand went straight to two mothers' hearts, and the little old lady, sure of sympathy, went right on talking, and looked far out over the water as she spoke.

"It's pruning and grafting—that's all. Some must do one, some the other. Here is a tree, good soil, strong roots, plenty of sun and rain—then what happens? It runs into small, unnecessary branches, into thick, over-abundant foliage. It doesn't know how to save its sap for fruit; it's a live, pushing thing, overflowing to the tip of the leaves with power and vitality.

"Cut off here—oh, yes, it hurts; trim back there—that is only wounded pride that bleeds so—that will heal. You can't have that splendid tree wasting its vigor on leaf and branch when it ought to mean a double harvest of fruit.

"You are afraid; you are too shortsighted, you dear mother of the Bad Little Girl. Can't you see that all this aggressiveness is only too much leaf? It ought to mean leadership some day. This impertinence is sometimes only an untrained sense of justice, or an undeveloped sense of humor—even, it may be, the beginning of wit. Can you not look at it closely, find what it sprang from and cut it back—not for scars, but for fruit?

"Here is anger; that means a sensitive, nervous organization; but without that same highly organized nature where will be found enthusiasm and imagination? A child that can be angry can

be taught self-control, and then those forces will run into strength and beauty.

"You must prune; if your tree is strong you must recognize its strength; if your child has a rich nature, you may feel that the naughtiness is but power gone astray. Have the seeing eye, the understanding heart? (Oh, dear little old lady, did you see that mother's eyes overflow in repentance and self-reproach? But you were looking out across the water.) Only the seeing eye, the understanding heart, will discern what power is hidden beneath the evil seeming; only such eyes and such a heart can make the worthless worthy."

The mother slipped away to find and help a bad little girl. But the maiden grandmother's gentle hand still held the other mother, and she, too, listened and learned.

"Yours is a harder task, my dear, for yours is the grafting. You must not cut off; you must bind on. Here is a good tree that bears a little simple fruit and you must make it bear rich fruit in profusion. You are content now because your child is gentle and easy to manage, because she never takes the initiative, never wants to domineer, has no desire to 'show off.' It is comfortable, no doubt; but where is the promise of mature power?

"You must find those purposes which will blend with her nature, and you must hold her to them. Can you not graft responsibility upon her modest self-effacement, and active generosity upon her passive unselfishness? You cannot change her sweet nature; you would not if you could, but think of the many ways in which it may be enriched!

"Pruning and grafting, pruning and grafting—that is the secret of it all!"

There was a moment's silence. The little maiden grandmother rose quietly, and added in a voice that trembled slightly: "It is a great responsibility, and mine are only theories. When I was young the Lord did not see fit to trust me with the soul of a little child; but now I am old, and have watched and learned, perhaps He will let me help you."—SELECTED.

"To be co-workers with Christ in regenerating and saving mankind, we must love it as He loved. He first did men good and then addressed them. Hence it was that the people, unmindful of their most urgent wants, followed Him, exclaiming: "Never man spoke like this man." A little knowledge, much sound sense, and much more heart is what is requisite to reclaim the erring. To be eloquent, to be able to reason well is human, very human, and one that is a man and nothing more may possess that ability in a very high degree; but to love, to devote one's self, to sacrifice self, is something unearthly—divine."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 12, 1913.

EDITORIAL.

MORE OUTRAGES.

About ten months ago the anti-"Mormon" elements in Birmingham and Nuneaton broke out into open defiance of law and order, and, regardless of the rights of peaceably disposed citizens and residents to conduct their affairs in a legal and honorable manner, carried their malevolent proceedings to such extremes that the peace of the objects of their wrath was disturbed, and some of their property was destroyed. This was inflicted upon the victims of these outrages for no other reason than that they were "Mormons"—the adherents of an unpopular faith. The mere fact that such wanton acts were committed shows with the certainty of a demonstration that those who participated in them know nothing of that charity which is one of the leading principles of the gospel of the Son of God—shows that there are yet living among the people of this world creatures who think that brute force can prevail against truth and the light of heaven; and the same remark applies to those who stir the rabble up to the commission of such brutal acts by misrepresentations of our teachings and practices.

It is but a simple act of justice, however, to say that during those lawless proceedings last year in the cities mentioned, the police afforded every assistance it could to protect our people and their property, and the magistrates before whom the window smashers were brought for trial rendered justice without partiality, and their course is much appreciated by us.

Since that time until recently, acts of violence have been discontinued, though the anti-"Mormon" agitators have not ceased to harangue the people more or less frequently on the "Mormon" question, and while not directly counseling an infraction of the law, they must have known that their teachings and misrepresentations would lead some of the "baser sort" to renew their acts of violence, and that is precisely what has occurred in Nuneaton.

It appears that two of our elders, Andrew Wilson and Samuel D. Wilstead, who have been laboring there, have recently received threatening letters, or notices, warning them that trouble was in store for them if they did not leave the city.

This occurred about a month ago, and within the past week two cottage meetings have been broken up. On Thursday, May 29th, two of the mobocrats came to the door where a meeting was being

held, whereupon two of our brethren stepped to the door also, and were there struck in the face with such violence that several of their teeth were knocked out. On the night of June 2nd, while three of our elders were returning to their lodgings from a visit to the home of a saint, a bottle containing tar and feathers was thrown in such a way that it struck a brick wall near them and the contents were dashed upon one of them—President Warren S. Tew.

Our elders are violating no law of this land nor of any other in teaching what they do to the people. Their constant exhortation to the saints is to live lives of loyalty to their country, of industry, temperance, honesty, purity of thought and act, in a word, godliness in its most comprehensive meaning, and the mere fact that the anti-"Mormons" resort to mob violence in order to put a stop to our work, as they boast it is their purpose to do, is in and of itself a confession that they can not find anything in our conduct which renders us amenable to the laws of the land so far as our teachings are concerned; for if we do by them violate any law, why is the law not enforced? Our people are now, and always have been, as a class, living like the best citizenship of this kingdom, above the law. It has no terrors for us, and we desire repectfully but earnestly to call the attention of the civil authorities of this country to the fact that it is not we, but the anti-"Mormons," who are stirring up all this agitation on the "Mormon" question, and which is leading to these repeated acts of mob violence. These agitators must know what the results of their teachings have been in the past, and there is no way by which they can hide from themselves the knowledge that the same fruits will be borne in the future.

If we are doing anything contrary to the laws of this land, let the matter be searched out, and so bring the guilty parties to justice. Let secret detectives be put upon the track of every "Mormon" in this kingdom. Let the constituted authorities come to headquarters in Liverpool, or to those of the lesser divisions of our work, and we promise them the most courteous treatment that we know how to extend to anyone, and every facility for finding out what we teach—what we are doing, shall be afforded them. Let secret detectives come in plain clothes to our meetings, let officers come in uniform, it makes no difference to us. We have nothing to conceal from those whose business it is to know what we are doing. We believe in sustaining the law of this land, and will sustain its officers in the enforcement of that law. There are two articles of faith which are as sound in the matters to which they relate as anything which can be produced from any quarter, and they are as follows: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law" (Article 12). "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all* men; indeed we may say that we follow the admonition of Paul, 'We believe all things,

we hope all things; we have endured many things, and hope to be able to endure all things.' If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things" (Article 13). These doctrines are preached to every "Mormon" society in this kingdom, in every city, town, village, ward and home throughout the length and breadth of "Mormondom." Being willing ourselves to abide by the law, we expect that the mobocratic elements shall be made to do the same, for knowing our rights under English institutions, we purpose to maintain them in every legal manner at our command.

T. W. B.

TO OUR READERS.

WE have just received a letter from President Ben E. Rich of the Eastern States Mission, in which he informs us that he frequently receives letters from saints who are sailing from England and Continental ports to New York, in which they ask him to have some one meet them when they land, but in many instances they fail to state whether they expect to travel first, second or third class, and whether they are young, middle aged or elderly, and in fact give no information which would enable them to be identified by persons delegated to meet them. It must be borne in mind that thousands of persons land at the same time, and the difficulty of finding an unknown party in the crowd without some pre-arranged plan can be easily imagined.

President Rich appears to be perfectly willing to do anything he can to help our people who are traveling; but he suggests that where assistance is desired the party desiring it write to him well in advance, giving the name of the boat, port where it sails from, date of sailing, expected time of arrival in New York, class of travel on the boat, age and description of traveler. It would also assist greatly if some plan for identification were arranged, such as the carrying of a specified article in the hand or pinned on the clothing.

In case where no one is at the wharf to meet the passenger, a public telephone is available at the dock where the boat lands, and by calling President Rich's office the assistance of one of the elders can be secured immediately. The telephone number is "Harlem 4533," and the office is registered in the telephone directory as "Eastern States Mission."

Mission papers published on the continent, and the *Deseret News*, please copy.

"MEN are fathers because God was first a Father; their fatherhood is but the expression and interpretation of His; God's message to us comes through the revelations of the natural ties of life."

THE EVIL OF UNBECOMING WORDS.

On what subject soever we may have to speak, we must always remember that we shall have to give a rigorous account for every word we utter. A Christian should never speak but in a manner that will be approved of God, according to the rule laid down by St. Peter, "If any man speak, let him speak as the words of God" (I. Peter 4: 11.) Let every speech of yours be seasoned with the "salt" of the gospel. The very words of St. Paul on the subject are the following: "Let your speech be always in grace, seasoned with salt, that you may know how to answer every man; let the word of Christ dwell in you abundantly in all wisdom, let no speech proceed from your mouth but that which is good to the edification of faith, that it may administer grace to the hearers." Addressing himself to his beloved disciple Timothy, he exhorts him to be an example to the faithful in word, in conversation, in charity, in faith, to shun profane and vain babbling, for they grow much towards ungodliness; "Their speech spreadeth like a cancer," says he, speaking of some Christians who used unbecoming expressions. Therefore, Christians must be exceedingly careful not to let slip any indecent words, nor, intentionally, any words that can bear a double meaning; for though one should not use such words with any bad intention, yet, they may prove hurtful to those who hear them. An immodest word falling into a weak heart spreads itself like a drop of oil falling on a piece of cloth; nay, it sometimes seizes on the heart in such a manner as to fill it with a thousand unclean thoughts and wicked temptations; for, as the poison of the body enters through the mouth, so the poison of the heart enters through the ear; and the tongue which originates that poison, acts the part of a murderer. Let none dare to excuse themselves for scurrilous speech, on the ground that they intend no harm. The poison dropped from the tongue may not indeed have done its deadly work, owing to some powerful antidote which it met in the minds and hearts of the hearers, yet the tongue, the mainspring of which may be the vanity of saying something witty, was not destitute of malice capable of death. Our Lord, the searcher of hearts, has said that, "out of the abundance of the heart the mouth speaketh."

As those who have eaten a kind of herb called angelica are said to have, afterwards, a sweet and agreeable breath, so those in whose hearts the Angelical virtue of chastity reigns supreme, have no other words in their mouths but such as are clean, modest, and chaste. With regard to obscene or indecent things the Apostle will not allow they be so much as named among Christians, assuring us that "nothing so much corrupteth good manners as evil discourse."

Immodest words, when uttered under disguise, in a jocose and even refined manner, become infinitely more poisonous; for, as the sharper

the dart is, the more easily it penetrates the body, so the more painted and polished an obscene word is, the deeper it sinks into the heart, and if such a word proceed from the lips of one who in religion or social position is bound to lead in the way of virtue, its malice is intensified and its sin the greater.

If those who use such language as we are alluding to, could hear the criticisms and condemnations which, behind their backs, are pronounced upon their foolish jests, their vanity would not be much flattered thereby. Whenever a fop approaches with his unbecoming slang or jests we ought at once to convince him by some sign of disapprobation, that our ears are offended; and we should shun the company of persons who use unbecoming words, as bees shun the company of hornets. For, as the sweat, the breath, and spittle of people that are bitten by mad dogs become infectious, especially for children and persons of a delicate constitution, so will the intercourse with vicious and dissolute people prove seriously detrimental to those whose virtue is still tender and feeble.—*The Echo* (Catholic, American).

MINUTES OF BRISTOL CONFERENCE.

THE Bristol annual conference was held June 1st, 1913, at Wolsey Hall, Eastville, Bristol. There were in attendance: Elder E. Taft Benson, Acting Mission President; Elder T. W. Brookbank of the Liverpool office; President Wilford W. Rich and sixteen traveling elders and one lady missionary of the Bristol conference.

The opening session commenced at 10:30 a.m. There were in attendance about forty saints and friends. The hymn, "Great God attend," was sung. Prayer was offered by Elder William Blake. Service was continued by singing, "Praise ye the Lord."

President Rich expressed his pleasure at being present, and made some other appropriate opening remarks.

Elder T. A. Baylis was the first speaker. He said the Latter-day Saints are the most blessed people under the sun, and that there is a great responsibility resting upon each one of us. We are here upon the earth to learn life's battles and to become prepared for the hereafter. The Latter-day Saints had a great object in view, which each one is working for, and it is the duty of everyone to put into practice the good principles which they are taught. We claim to have all truth, he said, and while other churches have some truth (and that is what prolongs their lease of life), they do not have all truth.

Elder J. L. Smith said that there is a great and mighty work to perform in the religious world, and it behooves each and every one to search the scriptures, and see if the Latter-day Saints are teaching the true gospel. He said there had been an apostasy, and that there must of necessity be a restoration of the gospel to ful-

fill prophecy. Joseph Smith proclaimed to the world that the angel spoken of by John in Revelation, fourteenth chapter, has come and restored the true gospel. Christ said, "Freely have ye received, freely give," and the elders are giving the true gospel, whether the people believe it or not.

The congregation was then favored with a recitation by Miss Marjorie Heal.

Elder G. S. Woolley said that prophecy has foretold what the conditions of the world would be in the last days. He read Isaiah 24: 1-6, and said that the conditions of the world are such as Isaiah has thus predicted. Other prophecies relating to the great apostasy were also cited. A message filled with the Spirit was now needed among the people of this world.

Elder V. A. Powell said that he knew the gospel as taught by the Latter-day Saints is true, and that if he did not know it, he would not be here to-day. He said that God has established a Church having the same organization as that set up by Christ's apostles. He said the question whether Joseph Smith was the person chosen to establish the kingdom spoken of by Daniel was an important one to be considered by the people of the world. He read some prophecies concerning the coming forth of the Book of Mormon, and said that Joseph Smith testified that the plates had been delivered to him by an angel, and that he had translated them by the power of God. He said the Latter-day Saints are presenting to the world the gospel which is the power of God unto salvation.

The congregation sang, "Lord, Thou wilt hear me." Benediction by Elder Charles Owen.

The second session commenced at 2:30 p.m. by singing, "Let Zion in her beauty rise." Prayer was offered by Elder Albert L. Flitton. Continued by the choir singing the anthem, "The Millennium."

The sacrament was administered by Elder Verner A. Powell and Brother A. E. Neal, during the passing of which the hymn, "Rev'rently and meekly now," was sung.

Elder Elmer Dansie then presented the general and local authorities, who were unanimously sustained.

Elder Elbert E. Waite said that the first article of our faith is, "We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." He proved from the scriptures that man was created in the image of God, and that the Father, Son, and Holy Spirit are a unit in will, thought and purpose, but not one in person, as the sectarian world believes. He said that God has a body with parts, and also that there is more than one God.

The congregation sang, "Father, Thy children to Thee now raise."

President Benson spoke upon the subject of revelation. He said there were a great many contending factions, and the fact that

they had broken off from other churches was proof that they did not have divine authority. He said from the time the primitive saints were martyred until Joseph Smith's time the world was in darkness, and that it was in great need of a restoration of the true Church. He testified that the gospel has been restored to the earth by revelation through Joseph Smith.

Closed by singing, "Let us all press on." Benediction by Brother William Caswell.

The evening session commenced at 6:30 by singing, "Come, dearest Lord." Prayer was offered by Elder C. E. Merrell. Service was continued by the choir singing the anthem, "Mount Zion."

Elder Elmer Dansie then read the labor and statistical report for the past six months.

Elder T. W. Brookbank said that as we live the principles of the gospel so shall be our blessings. Our mission here is to preach the gospel of Jesus Christ. The elders are paying their own expenses in order to have the privilege of preaching the gospel and of bringing the message of glad tidings to the people. Those in the mission field have largely overcome the love of money, and proof of this fact is that they bring the gospel to the people without money and without price. There is something wrong with sectarianism and we know it, and those that profess it know it. He then related some of his experiences.

The congregation was then favored with a selection by a quartet composed of Mrs. Whintle, Miss Elsie Bryand, Brother Caswell and Elder T. A. Baylis.

President Benson said that we ought to be proud of our associations in the Church of Jesus Christ of Latter-day Saints. We must bear slander and ridicule patiently. If the people in general would live the principles taught by the "Mormons" the public drinking houses and resorts of ill fame would be closed, and children would not be found crying for the necessaries of life. Ideals of life would be raised to higher standards. He exhorted all to be faithful to the truth.

President Rich thanked all for attending, and said that if we would put into practice the things which we heard at this conference we would be benefitted. Closed by singing, "True to the faith." Benediction by Elder J. F. Palmer.

On Saturday, May 31st, 1913, President E. Taft Benson and Elder T. W. Brookbank met with President Rich and the elders of the conference in a Priesthood meeting. The reports of the elders' labors were submitted and many encouraging remarks and valuable instructions were given.

ELMER B. DANSIE, Clerk of Conference.

MORAL perfection is unattainable if the heart cannot be touched with the love of what is good.

FROM THE MISSION FIELD.

Baptisms.—On Thursday, June 5th, 1913, a baptismal service was held at Ipswich (Norwich conference), when one soul was admitted into the fold of Christ. Elder Byron Mendenhall officiated.

Notice of District Meetings.—The District Meetings of the London Conference will be held as follows: London branches at "Deseret," June 29th; Watford, July 13th; Chatham, July 27th; Luton, August 10th; Portsmouth, August 24th.

Enjoyable Socials.—An enjoyable social was held in the Woodstock Branch Hall (South African Mission), May 12th, 1913, in honor of Elders Alfred J. Gowers, Junr., and Stephen R. Boswell, who have been honorably released from their missionary duties. The usual exercises were observed and much enjoyed by those present. On the following evening many of the saints assembled at the home of Brother Thomas Wilson, when some very pleasant hours were passed. Tokens of esteem received by the departing missionaries will long be appreciated, and the donors held in loving remembrance.

A successful and well attended social was held on Wednesday, May 28th, 1913, in the Latter-day Saints' Chapel, Sunderland (Newcastle conference), in honor of Brother David Bradshaw, who will emigrate to Zion in the near future. An interesting program was well rendered by the saints and friends.

On June 2nd, 1913, in Russell Street Building, Darlington (Newcastle conference), the Church members and friends convened in a social capacity. Games were played, and a program rendered. All present spent an enjoyable evening.

An enjoyable social was held in Wolsey Hall, Wolsey Road, Easton, Bristol (Bristol conference), June 2nd, 1913. An excellent program was rendered, after which refreshments were served. A large number of saints and friends were present.

Branch Conference.—Two well attended sessions of a branch conference were held in the Wakefield branch (Leeds conference), Sunday, June 1st, 1913. President Melvin J. Benson, Warren J. Lindsay, Reuben C. Anderson, Elijah F. Spencer, and Sister Elizabeth B. Simpson (a lone and faithful member of Pontefract) were the speakers. All bore testimony that the everlasting gospel has been restored to the earth as foretold by John the Revelator (Rev. 14: 6-7), and that the blessings enjoyed by Christians in former days are manifest among the Latter-day Saints in these latter days. The general and local authorities were unanimously sustained. After the evening session a street meeting was held, at which those present heard the humble testimony of the elders.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

CHURCH HISTORY.

LESSON XVIII.—THE RISE AND GROWTH OF NAUVOO.

Textbook: One Hundred Years of Mormonism (Evans), pp. 284-293.

I. THE EXILES AT QUINCY, ILLINOIS.

(a) Journey thither from Missouri. (b) Kind reception by people of Quincy. (1) Political cause for.

II. THE SAINTS AT COMMERCE, ILLINOIS.

(a) Situation. (b) Character of country. (c) Land purchases. (d) "A day of God's power." (e) Change of name to Nauvoo.

III. THE SAINTS AT NAUVOO (COMMERCE).

1. The city's charter and provisions. (a) Broad principles of charter. (b) Religious liberty guaranteed. (c) Military rights provided for. (1) Officers of Nauvoo Legion. (d) Educational clauses.
2. Ecclesiastical Organizations. (a) Two "stakes" organized. (b) Priesthood quorums completed. (c) Female Relief Society founded.
3. Early Publications in Nauvoo. (a) Times and Seasons. (b) The Wasp. (c) Nauvoo Neighbor.
4. Rapid Growth of Nauvoo (pp. 291 and 293). (a) Accessions from Europe. (b) City as viewed by Josiah Quincy. (c) Nauvoo becomes famous.

DIED.

WATSON.—At Sutton, Ashfield (Nottingham conference), May 11th, 1913, Andrew Watson, aged 79 years. He was baptized March 23rd, 1901, by Elder A. R. Reddish. A number of elders conducted the burial service. Brother Watson lived and died a faithful Latter-day Saint.

TILLIE.—On May 20th, 1913, the funeral service of Brother Alexander Tillie was held in New York City by Elders who are laboring there. He was born in Glasgow, Scotland, January 1st, 1882, and was baptized November 26th, 1904, by Elder Stewart W. Eccles. Brother Tillie was a member of the Scottish conference when he emigrated in 1910.

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